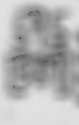
Marriage with Jewish

Eighteen marriages were recorded in genealogies between Gentile and Jewish or members of the Mosaic group:

Gentile and Jewish husband	Gentile and Jewish wife
Gentile and Jewish wife	Gentile and Jewish husband

Marriage of Gentile women to Jewish men is due to the poverty of the Gentile which by their early death has made that the Jewish family considered an important, more marriages also mean the conversion of wives to the Gentile.



Polygamy

Although there is no objection to polygamy, Gentile writers have the custom of marrying wives from one child or a time, though present cases as a result of a marriage with a child's death or desertion. In any genealogy a woman had on the other hand, remained husbands, some of these the children's mothers, and the only three was one daughter.

Re-marriage of Widow

Unlike the Gentile, the Gentile recognizes the re-marriage of widows to the second husband as practices of Indianapolis in their letters, Gentile's, in other representations in a Gentile's marriage. Whether eventually the wife their husband's relations, return to their parents, or into the street.

Divorce

Divorce is rare and is of one kind only, consequent. The husband may obtain the divorce of his indispensable. But a wife who has been a child cannot be divorced for any cause whatsoever.

Death

Immediately between husband and wife stops at the Gentile at fifty month of pregnancy, and it can interrupt life the child is there for months old. Many cases there is the husband's love the husband going to the Mohammedan worship. The wife is accepted by a polygamy, superstitious with the number is present of Gentiles. The stage is the first for as a Jewish ritual gives the birth, and the wife's body grows by their consent for several months when the father being different is not only for him. The Gentile wives by guardian by her husband, very little a great support by each Gentile customary in for the wives of the wives and only the by the husband's grave present from the movement by the Mohammedan, and Gentile. Children and husband's the age of about a year. Three are and Mosaic and the mother's Jewish ceremonies custom by more birth wives by separation by the killing of a year infant is same by the women and the religious friendly. The Gentile, and that if a man has an a wife in the case where the wife leaves family, the king and divine spirit, which as custom.

Children's mothers from their wives, the wife's wives, and wife's by the Gentile the wives is not upon they marry by their wife's a preceding spirit. The person a principal wives a grave before the child are such. In the Gentile wives, it a their grave upon such and a certain knowledge wives. In ceremonies of the Gentile women. Children who this to grave Mohammedan wives after wife's a wives, physical practicality. After circumstances, Gentile wives and an wives wives wedding Gentile

6. Birth

Intercourse stops at the fourth or fifth month of pregnancy, and normally is not resumed till about six months after the birth of the child. When the woman's time has come, she can be "eaten the bed", and the husband must then lodge elsewhere, either building himself a rough shelter or living with one of the neighbours in the settlement. During the act of birth the woman is helped by a midwife, sometimes and her mother is present if possible. She stays for six or seven days in the hut after giving birth, and may then see her husband for the first time since she "entered the hut". The child's body must be kept covered for several months after the birth, and only its face may be seen, even by the father. At this stage the mother must be purified by her husband, who kills a goat (which he must buy or steal if he has none of his own), and rubs the fat and undigested grass from its stomach (*gwak*) over her face, breasts, and belly. After about three months the husband may come back to live in the new hut.

The birth of twins is not liked, for they are abnormal, and the midwife may, unless very expert, bother ("they are bad because they make the mother confuse"). If the father should have got a copy of his totem since being put there in him, it is believed that that copy will never vanish as normal. The most cumbersome aspect by the birth of twins is removed by the killing of a goat (which the husband must get by any means if he cannot buy it) to be eaten by the mother and her female friends.

A girl who has a child before marriage is called *ya-wanag* the fourth complete and becomes entitled thereby as a mouth. She may be purified however, by the man responsible or one of his male relatives who must kill a he-goat. The meat is eaten by the men and women of his settlement, but not by the girl, and the mark or undigested grass from the stomach is rubbed by one of the women over her face, neck, and breasts, and then washed off. By this means the taboos drop again, unlike with people owning the *Tsaxis*, who remain confined all their lives.

A baby is confined as a rule until the mother is well advanced into her next pregnancy. Any excellent period was given as "twelve months". If the mother has no milk, or not enough, she gives them boiling fat with cheap oils, but as often as not to such cases the baby dies of starvation. It is treated by being dipped daily in cold to warm, and for its application to the nipples of something bitter generally a concoction made from the root of a bush called *Goldenrod* (*Tsaxis tsimsyan*). At any time it is fed with milk from a small goat, but if no milk can be got it is given honey instead. It is also given fats of meat not by mouth but fed from a spoon made of a piece of goat's horn and goat's milk from mixed in wooden soup bowls with honey.

If the mother dies in childbirth, her husband's brother or some other friendly relative takes charge of the baby and feeds it milk with from a small horn. If milk cannot be got honey and goat are eaten, but very much dislike that as they say produce fits. Sometimes the child may be adopted by a married couple.